

THE YOUTH'S INSTRUCTOR

Vol. LXV

August 14, 1917

No. 33



Ah, baby dear, how sweet it is to rest
With you so precious, here, upon my breast!
Our walls are thick, our hearth fire glowing gold,
Our love is warm against the winter's cold.
They tell me over there the summer grass
Was trampled down by maddened men . . . alas!
They tell me all the roads are choked with mud,

With slime and ooze and crimson human blood;
And yet I hardly think of fields of strife,
With happiness so crowded in my life.

But ah, my arms would shelter if they could
All Europe's throng of shattered motherhood!

— Jane Burr, in *Christian Herald*.



There are twenty-four aviation camps in this country.

John B. Gough received seventy-five cents for his first lecture.

The losses of airships by the Allies on the western front are said to be about 30,000 a year.

There are more than three times as many gardens in the United States this year, it is estimated, as there were last year.

Allotments for 10,650 of the 75,000 army trucks estimated to be needed have been made to various automobile firms.

In five of the great corn-producing States there was estimated to be on June 1 only 370,000,000 bushels of corn as compared with 467,000,000 a year ago.

The \$640,000,000 appropriated by Congress for the building of airplanes and the training of aviators, will provide 22,000 machines and an aviation corps of 110,000 men.

The Department of Justice warns the American people not to purchase court plaster or salve from other sources than approved ones, lest one thereby obtain dangerous germs.

Chicago's determination to help feed herself as her "bit" in meeting the crisis of the war has resulted in the planting of 200,000 back-yard and vacant-lot gardens within the city limits. If each garden produces \$20 worth of food, the aggregate value will reach nearly \$4,000,000.

On April 17 the governor of New Hampshire signed the bill passed by the legislature, abolishing saloons and breweries, which law will go into effect May 1, 1918, when six hundred saloons and four breweries will go out of business. This makes twenty-six dry States, or two more than a majority of all the States of the Union, and within ten of the three fourths necessary to ratify a national prohibition amendment, when Congress shall see fit to pass one. From 1855 to 1903 New Hampshire was under State prohibition, but in 1903 the local option law was passed, giving each town the right to vote on the question.

Harry Bureson, who has taught crippled soldiers in France and Russia to manufacture wooden legs, and who is recognized by both governments as the greatest designer of artificial limbs in the world, has returned to Chicago to serve his own country. At the age of twelve he was run over by a train while on his way to a Bible school picnic in Jackson Park. One leg was cut off just above the knee, the other just below. He worked in Chicago, St. Louis, San Francisco, and New York perfecting artificial limbs, until he is now able to walk as rapidly and easily as a normal person. He volunteered his services to France a year ago, and was accepted as the leading authority. After mutilated men had been released from hospitals, Bureson taught them to make limbs for themselves. He estimates that one hundred thousand artificial legs will be needed before the war is over. "A cripple is best suited for the work," he said. "I came home to interest America in the work as a war measure."

The Health Commissioner of the State of Pennsylvania calls the old-fashioned milk bottle a pernicious germ carrier and a menace to health. Progressive dairymen in many communities are adopting the paraffin-coated cardboard milk bottle, which is thrown away after it has been used once. It is not only airtight, but it also shuts out the light, and milk keeps better in the dark; in the paper bottles it stays fresh several hours longer than it does in transparent glass bottles.

The British submarine report for the week ending Sunday, June 24, shows that 21 vessels over 1,600 tons, and seven under that tonnage, were sunk during the week. This is six less of the larger vessels and two more of the smaller. The aggregate tonnage sunk is probably around 105,000 tons.

Hose Hints

Avoid stockings that are too short for the feet; they are just as uncomfortable as short shoes.

To make sure of the proper size, have them measured around your doubled fist, as the distance around it is always the length of your foot.

An experienced salesman always looks at a man's hand to determine the size of the sock he needs.

A piece of velvet about two inches wide and five or six inches long, pasted in the heels of shoes, will prevent stockings from wearing, and will also make the shoes more comfortable.

Silk hose will last much longer if they are laundered very often. Otherwise the perspiration will destroy the fiber. A good authority says that they should be washed with cold water and pure soap, rinsed well, and wrung out in a towel, but not twisted.

Hang them up by the toe to dry, so that the water will not run into the foot of the hose and shrink it.

Press with a warm (not hot) iron.

To mend hose easily, baste a piece of net of the color of the hose over the place to be mended, and darn through the net. The hole will fill up more quickly, and the work will look much neater.—*Christian Endeavor World*.

A BOYS' school recently had a great joke on former President Taft. Mr. Taft had come to address the school. On coming up to the hall his eye fell upon the sign "Push" on the door, and he determined to use this idea in his address.

"Boys," he finished, "let your motto be but one word. Let that, and that only, raise you to a position of trust. And that word is there upon your door."

As all eyes turned to the door a loud chuckle spread over the room, for the sign on the inside read, "Pull!"

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TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 14, 1917

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The Power of Silence

MRS. M. A. LOPER

IT is a great thing really to know the power of just keeping still. The learned apostle Paul, knowing the noisy tendency of the human tongue, admonishes us to "study to be quiet." It is so easy to be noisy, and thus attract attention to that which is not worth while.

A great thinker may be a person of very few words. A great talker may be a person of very shallow thoughts. "In quietness and in confidence shall be your strength."

One of the most important, and yet one of the most difficult lessons of life is to learn to know when "silence is golden." "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

No more powerful argument can be brought at times, than that of silence. At one time, when Jesus was accused before Pilate, "he answered him to never a word; insomuch that the governor marveled greatly." We are told that when before Caiaphas, "Jesus held his peace." He spoke only when speaking was better than silence.

There is an art in knowing when to speak and when to keep silent. Many persons lessen their influence for good by making too much noise as they go through life, noise that grates on the ears of those who hear. The empty tin can is much more sonorous than the can that is well packed.

"Study to be quiet." It requires real study to learn the lesson. No one ever knows the blessedness of silence as found in this admonition, until he really has studied to gain that experience. There is "a time to keep silence, and a time to speak." Blessed is that person who knows by experience just what this divine declaration means.

It is unwise for one to speak out of season. A word unfitly spoken may lower one in the estimation of others, when silence would preserve his reputation. A word unfitly spoken may work harm to others when silence would leave their peace undisturbed.

When ill temper asserts itself, the true conqueror keeps still, and thus wins in the conflict.

There never was a time in the history of our world when silence had a greater mission than now. There never was a time when it was more important than now to speak "a word in season." There is such a thing as speaking "with the tongues of men and of angels," and yet being "as sounding brass, or a tinkling cymbal." Rather than be of the empty-tin-can type, how much better it is to "study to be quiet."

It is unpleasant to try to converse with one who seems never to have taken lessons in the art of listening. That individual is sadly lacking in culture who knows nothing about how to preserve an intelligent silence, who does not find pleasure and real profit in so doing. Some of the greatest lessons of life may be learned by keeping still — listening to those whose words express gems of thought well worth remembering.

There is much in the Bible concerning meditation. Most precious lessons are learned in the chamber of

silence. David understood the necessity of prayer; he also understood the importance of seasons of silence when in the immediate presence of God.

A girl chum of my early years lived to become a devoted Christian college professor, and to accomplish a grand work for the students under her care. In a memorial booklet before me, I find these words: "In the classroom, as well as in her social life, she tinged her surroundings with the loveliness of the Christ whom she implicitly trusted and prayerfully obeyed."

"Her life was a prayer. Often in her talks to us [students] she has asked us if, in praying, we ourselves ever ceased talking to God, and instead, waited in absolute silence to hear what God had to say to us."

The "still small voice" is heard by the ear that is inclined to listen.

In these days of strife and contention, let us not forget the precious words found in the forty-sixth psalm:

"He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

"The Lord of hosts is with us; the God of Jacob is our refuge."

What did You See in Your Vision?

HAVE you had your vision? What did you see in it? Did you hastily glance upon a perfect structure, looking only long enough to see the beauty of its symmetry, and then say to yourself, "I'll build me such a temple"? Such a glimpse of attained perfection is not a vision. It may be the inspiration that supports a vision, but fully to realize the intricacies of a vision you must dream, meditate; sometimes you will have to dream a long time. "Dreamers are the saviors of the world." In their dreams they see more than the completed work. They see the process, though vaguely at first it may be, by which the building is erected. On the tablets in the visionary chambers of their brain they draw the plans, then they lay the foundation, erect the walls, lay on the roof, partition the rooms, decorate, and after much labor and sometimes many reverses they present to the world a beautiful temple, an awe-inspiring sanctuary.

Look for a moment on our pioneer missionaries. Livingstone had his vision when a young man. He saw that he must open Africa to Christian missionaries and to the commerce of Christian nations. He laid the foundation for his building by educating himself for the work, becoming a geographical expert and a doctor, besides being an ambassador for Christ. Then he plunged into the continent of Africa to open to the world the vast unknown. Mountains, valleys, resources, and peoples were laid before the world when he emerged from the slime of heathenism and cried to all Christendom to come and save the poor souls of Africa from Christless graves. Carey, Paton, and others had visions, and presented the world with temples that are immortalized in the minds of men.

Sometimes God gives us a vision; but we get anxious, and the process of construction seems unnecessarily long. Moses had this experience, and because he invented a spurious method to achieve the desired end, he was sent off into the wilderness behind Horeb to lead sheep. The plan said, "I — God — will use you to save my people Israel." Moses grew anxious, the process seemed too long, and he tried to simplify it. He said, "I'll use myself." Yes, he tried, but just then the vessel in the hands of the Potter broke, and the clay had to be molded for forty years more before the Potter could build it into another beautiful vessel.

What did you see in your vision? Did you see trials, tribulations, persecutions, privations, and countless other apparent reverses when God showed you that you could become a living temple fashioned after Christ? There are so many Peters among us. Years of rabbinical training and three and one-half years under the Master Teacher did not teach Peter how to read the blue print of his vision. Maybe he didn't intentionally try to use himself, he simply misunderstood and invented a version of his own, and it failed. But a day came when Peter fully understood. He was converted, his soul responded to the teaching of the Holy Spirit, all things were brought to his remembrance, and he could read clearly. He understood fully at Pentecost, and years later he wrote to the church about it. That part of Peter's second letter known as Peter's ladder is the Architect's specifications for building the Christian temple, an inspiring and enrapturing sanctuary within us. It reads thus:

"Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

The corner stone is laid for each of us; for God has given to all men "a measure of faith." Let us continue the building, finish the foundation, build up the walls, lay on the roof, partition the rooms, finish the porches, and present ourselves to the Saviour as lovely temples. How pitiful for Christ to look upon multitudes of corner stones laid by his own lovely hands, with no walls, no sanctuary, and an undeveloped vision.

I have now told you of the vision that is common to men, but besides this, God gives special visions with all their complements of tools and plans. So it was with Moses, Solomon, Livingstone, and others who have achieved. God lays the corner stone in the bent of our minds or the ability to accommodate ourselves to the circumstances of the process for our special

building. Thus in us lies the nucleus of undeveloped talents waiting to be stirred.

"The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men."—*Christ's Object Lessons.*"

May God give us grace to build on the corner stone of faith the temple of character that will shine in his eternal kingdom, and to embellish it with special talents that he has intrusted to us. Thus beautified, purified, and sanctified, we shall see Jesus.

ROGER WARREN.

Market Day in Korea

ONE of the many interesting things in Korea, is the market day. It is a real break in the daily monotony of life, furnishing pleasure and recreation for



MARKET SCENE IN A LARGE INTERIOR KOREAN TOWN

the populace. The Korean market is held every fifth day in the largest village of a district. These market villages are usually separated several miles from each other, and each district holds its market on a different day from its neighbor.

On the morning of market day, if you glance out over the surrounding country, you see the bypaths in all directions lined with people: coolies with loads on their backs supported by the "jiggy," a pack saddle that is used universally here in Korea, a novel contraption which enables the individual to carry enormously heavy loads long distances with comparatively slight fatigue; others with bullocks loaded with wares; you also observe many people in holiday dress of national white. The buyer and seller are represented, the conversationalist, the idler, and the beggar, for upon this day thousands of people gather to buy and sell, to view and interview, or to beg, the market affording each an opportunity to supply the gratification of his particular object. It is the one day that all observe, and to them it is both a necessity and a pleasure.

As to the market itself, as you proceed down the village street, with its congestion of humanity, you

eventually come to the section where the wares are displayed for sale. The market building with its stalls, so familiar to the American, is lacking; the street answers as well here. The salesman spreads his wares on a mat by the roadside, sits down beside them, and is ready for business. As you press your way through the crowd, you pass the various commodities spread out in this fashion. Separate sections are reserved for different commodities. For instance, in one section they sell eggs and chickens; in another vegetables; or pipes and tobacco, fish, rice, wood, and live stock, until the street is filled for a distance of half a mile or more. The salesman furnishes no bags, paper, or anything else with which to do up parcels; the buyer takes with him whatever is necessary to carry home his purchases.

More especially, on these market days, do we realize the immensity of the task set before us, in carrying to this people the everlasting gospel. When they are at home in their various villages, we can scarcely form a true conception of the work. But when they swarm at market like bees before the hive, then especially does the task loom up in all its vastness; and oh, how inadequate seem a few hundred tracts thrown out upon this surging sea of humanity! Surely the harvest is great and the laborers are few. However, God is gathering out many from among this people even as elsewhere, and today over eight hundred and fifty persons in Korea are rejoicing in present truth, having been baptized into the third angel's message, the fold of God.

E. J. URQUHART.

A Centennial

DID you ever hear grandmother or grandfather speak of John B. Gough, or tell some joke or anecdote which they remembered from his lectures? When they were young people, it was considered a great treat to hear



John B. Gough

this well-known temperance speaker, for he was a natural orator, and although he fought the liquor habit, his lectures were never "dry." He had a wonderful life, and as the hundredth anniversary of his birth draws near, coming on the twenty-second of this month, it is interesting to read about some of the unusual experiences that crowded his sixty-nine years.

John B. Gough was born in England, but started out when he was only twelve years old to seek his fortune across the ocean in America. After the long voyage he traveled still farther, going on to western New York to stay for a time on a farm with some friends of his family. Later, he went to New York City to learn the trade of bookbinding. In 1833, when he was sixteen, his mother journeyed across the water to join him, and the two had a home together until her death, two years later.

After he was left alone, the temptations of the big city became too great for him. He began to drink, finally losing his job as the result of dissipation. For a few years he grew more and more degraded, until he was reduced to making a living by reciting and singing in low saloons. Just seven years after his mother's death he attended a temperance lecture in Worcester, Massachusetts. His life, from that time on, was entirely changed. After one fall back into the old ways, he succeeded in shaking off his evil habits, and was soon settled in an entirely respectable manner of living.

He had learned too much of the sin and wretchedness of the world, however, to be able to forget the wretchedness of the life he had left behind him. He seemed to feel an irresistible wish to help the thousands of miserable people who were in the condition from which he had been saved. As a temperance lecture had been the means of rescuing him, he resolved to enter the same line of work. He became a public speaker, lecturing on the subject of temperance in this country and in his old home. He made three trips to England of several years each.

John B. Gough "died in the harness," for he was stricken with apoplexy while in the midst of a lecture, and died a day or two later. In his autobiography he has left a record of many of his experiences. He also published a collection of his lectures.

Your grandparents will tell you that you cannot know much about his lectures by reading his book, because it was his manner of telling a funny story or giving a sad picture of a drunkard's home that brought the smiles or the tears to the faces of his hearers. The same talents which drew a crowd around him when he sang to the revelers in a saloon, kept the people spellbound in the churches and lecture halls in his later life.

There are very few people who have been able to do more good in the world than John B. Gough. Drunkards were influenced by him because they knew he had been one of them and had climbed back to respectability. The highest classes of people listened to him with respect because of his wit and eloquence, and were induced to have more sympathy for the unfortunates for whom they might have felt nothing but scorn and disgust. To conquer his own weaknesses and then to use his experiences in teaching other people how to conquer theirs, certainly seems the most beautiful way to redeem the sins of a misspent youth.

MRS. MARY P. DAVIS.

A Sad Death

THE attendance at the prayer meeting held at the — church was getting slack, and one night Mr. Miller, the sexton, was surprised, after opening the church doors and ringing the bell, to find that no worshipers came at all. Therefore, he muffled the bell and tolled it. The people, especially the members of the church, came pouring out of their houses and ran to the church. "Who's dead?" they asked the sexton. "The church is dead," he replied.

As the Sabbath school is the "church at study," the prayer meeting should be the "church at prayer." The spiritual health of the church is often seen by the attendance at prayer meeting.

Sad to say, many neglect the privilege they have of attending the prayer meeting, and as a result, lose much of the real Christian experience that might be theirs.

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?" — "Steps to Christ," p. 99.

It is feared the following obituary might truthfully be written over some church doors:

Died of consumption, at the city of Laodicea, State of Neglect, in the fifteenth year of her age, Sister Prayer Meeting, eldest daughter of Brother and Sister Church. The health of Sister Prayer Meeting had not been very promising for more than a year, and she gradually grew weaker until life was extinct. For several weeks a few of her dearest

friends, by their personal visits and efforts, kept her alive, and once or twice she seemed to revive and gave promise of health and strength. But all neglected her toward the last, and in discouragement she died.

Several church members live close by, and a large circle of professed Christians were within a radius of one mile; but not one was present at the sad death.

Had only two been present, our sister's life might have been saved; for "where two or three are gathered in my name, there am I in the midst of them," said Jesus; and another promise is, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." Probably two thirds of her friends might have been present, if they had been so disposed, but they were not, and a blessed sister and daughter died in solitude from sheer neglect. As there were no mourners, no funeral services were held.

In closing this sad statement of facts, we can do no less than add a sincere prayer that the hearts of Brother and Sister Church may be so tendered, that they will not only mourn the loss of their daughter, but that they may be led to study the subject of the resurrection, and begin to pray that it may speedily come about that they shall once more be united with the blessings and presence of the departed one.

MORRIS LUKENS.

In Honor

It was upon the last Thursday at camp meeting that the New Jersey young people celebrated the tenth birthday of the Missionary Volunteer Department. Birthday celebrations are always pleasant occasions, but this one was unusually so, for it was to do honor not simply to one individual, but to a grand movement that is loved and appreciated by thousands.

At the close of the early morning meeting in the Missionary Volunteer tent, all the young people were given a small, round cardboard tag to wear, upon which was printed in Old English type, "Missionary Volunteer Day." At breakfast time and during the morning several of the young people were commissioned to distribute these little advertisers to every one they met, until great and small, from the confer-

ence president down, was "tagged." Many and interesting were the queries which were heard during the day, called forth by the wearing of these badges.

At the book tent, Reading Course books were sold at a very special price on this particular day, and all were encouraged to avail themselves of the unusual opportunity offered. And how the Reading Course is going! Every one is becoming interested in it, it seems.

The special Missionary Volunteer program was rendered in the afternoon, and it was the most largely attended afternoon meeting held during the entire encampment, which shows the keen interest manifested in the young people's work. One interesting feature was a dialogue written by one of the young people, illustrating the missionary work that may be done by a live local society. About twelve young persons took part in it, and it was pronounced excellent.

The presentation of Reading Course certificates was a part of the celebration to which many had been looking forward with keen interest, for there were twenty-eight who had completed one or more courses, and were ready for their certificates.

By the personal testimonies of the young people on "What the Missionary Volunteer work has done for me," it was forcibly shown that God has indeed used this movement to bless our youth, and to train them for active service.

A liberal offering to be used in the purchase of Reading Course books for the conference circulating library was given, while the young people sang with all their hearts that invitation, "Won't you be enlisted as a Volunteer?"

At the conclusion of the program the accompanying picture was taken, and do you not say that such a band of Volunteers, if fully consecrated, can do valiant service for our King?

ELLA IDEN.



MISSIONARY VOLUNTEER DAY AT THE NEW JERSEY CAMP MEETING

Idleness Is Treason

A WAR-TIME story is recounted that has a serious lesson for Missionary Volunteers. A young man had been drafted into the trenches, and in a letter home said, "Mother, you may be sure I do not kill any-



MORE NEW JERSEY MISSIONARY VOLUNTEERS

body." The censor allowed the letter to pass on to the mother, but she saw written across it in red ink by the official, "The writer of this was summarily shot."

Though a young man of conscientious scruples, he was executed as a traitor for the crime of doing nothing. The government considers lack of action as treasonable as active spy work for the enemy, or as avowed hostility.

How is it in the Missionary Volunteer armies of Prince Immanuel? He surely will not hold us guiltless if we drift along in church membership but never fight the enemy, when we have at hand such abundant munitions of truth-filled literature, such invincible weapons as God's Word and prayer. Let us not permit a single day to pass without circulating the printed message, telling some one of Jesus' return, and praying definitely for a distinct blessing on some worker.

MARY H. MOORE.

Politeness Pays

THE polite man is at a tremendous advantage. He can win favor and fortune under circumstances where the loose mannered and slovenly spirited is left to grumble in failure. It is not altogether because of the surface politeness; it is chiefly because of the sterling character back of it, giving it force and effect.

Politeness is good capital in any business. A Cleveland street-car conductor has proved it so, and so has every other man who ever made good manners a permanent part of his equipment. This conductor gave a little better service than he was supposed to be paid for. He was careful of the safety and comfort of the children, the women, the old men, and the cripples who rode on his car. He met querulous complaints with pleasant smiles and kindly words. He collected no more fares for the company than any other conductor; he was no more efficient and faithful in other respects, perhaps, than hundreds of his fellows. But, somehow, that one advantage was sufficient to distinguish him above others. He came to be selected for special runs where courtesy was of particular importance. And now he has been made a claim adjuster, and his politeness is at a heavy premium. His kindness to others was unconscious kindness to himself.

Politeness pays. It attracts friends and good fortune. It is a wellspring of good wishes. It creates about a man an atmosphere in which "luck" likes to linger.—*Selected.*

Self-Pity

THE element in life that tends most to lift and buoy one up is a complete forgetfulness of self in the joy of helping, and seeing others happy and prosperous. In other words, this element is unselfishness, and selfishness is the root of self-pity.

Self-pity takes all the joy out of living. It dampens ambition and undermines the potential to do and dare. It crushes out true manhood and womanhood. It makes its victim a whimpering, whining piece of clay in the place of the man God intended him to be.

Self-pity, like a deep chasm, separates man from God. No true Christian can be self-pitying, for the faith and hope of a true Christian reaches far beyond his own poor mortal self to the very throne of God. We desire to follow Christ and to be like him; but we sometimes faint beneath trials, and remain on the self-pitying side of the chasm apart from him. Suffering and trials should bring us near to Jesus. The furnace is to consume the dross and brighten the gold. Therefore, it should be counted as all joy. Not only is this process of cleansing for man's benefit, but it vindicates God's dealings and relationship to man in the great controversy between Christ and Satan.

Faith, hope, and love are excellent antidotes for the terrible malady,—self-pity. Faith and hope take one beyond this present world. The trials and sufferings of this life seem but a dream when viewed in the light of that great beyond to which faith and hope pilot. Love sweetens that which comes, be it whatsoever it may. Love causes one to forget self in unselfish thought of others.—*Lena Dake, in the Educational Messenger.*

Half Finished

A CARPENTER tendered for a job. He failed to get it, for the owner remembered his poor and hasty finish of a dormer window done carelessly years before. A half-finished job never dies. The half-learned spellings at school crop up in our correspondence years later, and we are often judged by such correspondence. You may not think of tracing the business letter back to the half-learned spelling lesson. But the half-finish habit follows everywhere, and will always do harm.

This wretched habit is the parent of much of the shame and lack of usefulness in the world. And he who has permitted himself to acquire it, what are his chances of success in life? Who wants his services if they can help themselves? But to cure the habit is quite possible. If one will remember that conscience must be revered in all successful work, the days of slipshod and half-finish will, for him, pass away. The complete remedy for the half-finish habit, then, is very old, but it is the only one. It is simply this: "Keep a conscience 'void of offense.'"—*Selected.*

"SWEETNESS of temper is a precious heritage. It gives beauty to everything. It keeps its windows open toward the spice country, and fills the home with perpetual delight. The fortunate possessor of a sunny soul is God's evangel in a dark world. He is a living gospel which no one will ever repudiate, and the blessedness of which all men will appreciate. The body will grow old and the smooth brow will be furrowed, but a happy disposition is an aureole to the gray crown of age. Blessed is he whose life looks out upon the land of Beulah and whose soul is responsive to the outlying vision."



From Petal to Perfume

MOST of the world's extracts and essences come from Europe, our own total production probably not exceeding one twelfth that of one little town in France. Grasse, in southern France, is the center of the perfume industry. It is a city of lovely flowers, and during the larger part of the year the air is heavy with fragrance. Nice and Cannes, neighboring cities of Grasse, are her rivals in giving the sweets of the flowers to the world.

Not all our perfumes come from flowers. Leaves, wood, bark, gum, seeds, buds, and fruits of various plants yield perfume. Some plants produce more than one distinct perfume. The orange yields three,—fruit, flower, and wood each producing a different odor. Even some animals, as the civet cat, musk deer, whale, and beaver, yield some of the most important perfumes. The animal perfumes are very strong and persistent. A grain of musk will distinctly scent millions of cubic feet of air without any appreciable loss of weight, and its scent is not only more penetrating but more persistent than any other known substance. The animal perfumes serve chiefly to hold the vegetable odors in solution. The most valued musk comes from China, though some is imported from Russia. Artificial musk is now manufactured as a coal-tar product.

Castor, or castoreum, is the name of a perfume taken from the beaver, while ambergris is that from the sperm whale. Ambergris is a solid, fatty substance of a dull-gray color found in the abdomen of the whale. As much as one hundred pounds of ambergris has been taken from one animal. It is usually found floating on the surface of the ocean, or cast upon the shore in regions frequented by whales, sometimes in masses of from sixty to two hundred and twenty-five pounds in weight. Ambergris was once used in medicine, but now its use is confined almost wholly to perfumes and flavoring materials.

Process of Distillation

There are four processes of extraction of the perfume from the flower,—distillation, enfleurage, maceration, and expression. By the first process the flower petals, buds, or seeds yielding sweet odors are put into a still with water, and the mixture distilled, or boiled, the fragrant oil or principle passing out through the steam. It is then carried to a receiver containing water. Here it rises to the top, and can be poured out or siphoned off. The water retains a certain portion of the essential oil. It is used over

and over again, or sold as rose water, jasmine water, etc.

Process of Enfleurage

The process of enfleurage requires a wooden frame two to three inches deep having a glass bottom. The glass is covered with a layer of refined lard or beef suet, about one fourth of an inch thick. On this is placed a layer of flower petals or buds. The frames are placed one above the other and left from ten to seventy hours, according to the species of flower used. After this layer of flower petals is removed, the grease is scratched up and a new layer of the same kind of flower is sprinkled on the fresh surface. This is repeated until the grease has absorbed a large quantity of perfume. The grease, or pomade, is then scraped off and sold to perfume manufacturers, who melt it or treat it with alcohol or rectified spirit of wine for a month at summer heat. Essences of tuberose, rose, orange, and violet are obtained in this way. Much of the perfume extracted in Grasse is treated in New York and other large cities.

Sometimes a piece of wire netting is used in place of glass for the wooden frames, and on this is laid a piece of felt saturated with pure olive oil. The flower petals are sprinkled upon this greasy felt and left for many hours.



SEPARATING THE PETALS FROM THE PISTILS OF ROSES

Process of Maceration

Orange and rose petals are usually treated by the process of maceration. In this the flower leaves

are thrown into large iron kettles of melted lard surrounded by boiling water, and left for from twelve to twenty-four hours. The petals are then strained out and fresh ones put in. This process is repeated until the lard, or pomade, is highly perfumed.

Process of Expression

Expression, or squeezing, is suitable only in cases where the plant is abundantly supplied with essential oils, as in lemons, citrons, oranges, and limes. In such cases the rind is pared off, and the parings placed in a canvas bag and squeezed in a screw or hydraulic press. The oils so obtained are then separated from the water with which they are mixed, by a tap funnel and filtered.

Thus we see that perfumes are obtained by boiling, the odors passing off with the steam; by allowing the odors to be absorbed by cold or hot grease; or by pressure.

Sensitiveness of Essences

One writer, in speaking of the sanitary care acquired in the perfume industry, says: "One's first impression on stepping inside the cool, airy buildings is astonishment at the cleanliness of everything. The whole place is quite as spotless, and perhaps even more so, than a food factory. It is explained that all kinds of essences are extremely sensitive. Anything that would cause the slightest smell must not be tolerated. All the workers are expected to observe the

strict rules of the factory in this respect; instant dismissal would follow the smoking of a cigarette."

Quantity of Flowers Used

We can hardly comprehend the quantity of flower petals demanded by this industry. It is said that forty-five pounds of rose petals, and a rose petal is not very heavy, are required for one three-hundred-and-fiftieth of a pound of attar of roses. The total weight of flowers gathered annually at Grasse alone is estimated to be ten or twelve billion pounds. The factory flowers at Grasse are always heaped with flower petals, for it is estimated that 3,300,000 pounds of roses, 4,500,000 pounds of orange flowers, 700,000 to 900,000 pounds of violets, 1,320,000 pounds of tuberose, together with thousands of pounds of other varieties, are used annually by the Grassois.

The work of the perfume industry is wholesome as well as pleasant, for it is claimed that two thirds of the people of Grasse live to be seventy years of age. But this simple folk have competitors in their work. Before the war, German scientists, by blending and combining chemicals, were manufacturing in large quantities perfumes that almost perfectly simulated the products coming from the factories at Grasse. We shall hope, for the sentiment connected with the

metal, as the stove and the water pipe, for example. An exception to being near metals is the case of an iron bed. One of the safest places is on a mattress in an iron bed, provided you do not touch the metal. The metal surrounding you makes a safe cage which will prevent the lightning from reaching a person inside.

3. Do not stand on a wet floor nor draw water from the well or faucet.

4. Do not stand directly under a chandelier, near a radiator, nor on a register.

5. Do not use the telephone.—*Electrical Experimenter.*

Our First Locomotive

THE first locomotive to turn a wheel on American soil was one of English manufacture, and the engine was called the "Stonebridge Lion." It was taken on its first trip by Horatio Allen, who did much in those early days to make the railroad a reality. The experiment was conducted at Honesdale, New York. Mr. Allen thus describes the event:

"It was in the year 1829, on August 8, on the banks of the Lackawaxen, at the commencement of the railroad connecting the canal of the Delaware and Hud-



FIRST ENGLISH RAILWAY TRAIN

beauty and sweetness of the natural product if for no other reason, that the real product will never be displaced by the artificial.

F. D. C.

What to Do in a Thunderstorm

If you are out of doors in a very severe electrical storm, it is well to observe the following rules for your own protection:

1. Keep away from wire fences. They may carry a dangerous electrical charge long distances. Cattle in pastures are frequently killed from the neglect of farmers to ground the wire of the fence.

2. Keep away from hedges, ponds, and streams.

3. Keep away from isolated trees. Oak trees are frequently struck; beech are seldom struck. It is safe in a dense forest.

4. Keep away from herds of cattle and crowds of people.

5. Do not hold an umbrella over you.

6. It is safer to sit or lie down in an open field than to stand.

7. Drivers should dismount and not stay close to their horses.

8. Do not work with any large metal tool or implement.

If you are indoors:

1. Keep away from the stove and chimney. The hot gases from the chimney may conduct the lightning to and down the chimney.

2. Do not take a position between two bodies of

son Canal Company with the coal mines, and he who addresses you was the only person on that locomotive. The circumstances which led to my being alone on the engine were these:

"The impression was very general that the iron monster would break down the road, or that it would leave the track at the curve and plunge into the creek. My reply to such apprehensions was that it was too late to consider the probability of such occurrences; that there was no other course but to have a trial made of the strange animal which had been brought there at great expense; but that it was not necessary that more than one should be involved in its fate; that I should like the first ride alone, and that the time would come when I should look back to the incident with great interest.

"As I placed my hand on the throttle-valve handle I was undecided whether I should move slowly or with a fair degree of speed, but holding that the road would prove safe, and preferring, if we did go down, to go handsomely and without any evidence of timidity, I started with considerable velocity, passed the curves over the creek safely, and was soon out of hearing of the cheers of the vast assemblage present. At the end of two or three miles I reversed the valve and returned without accident to the place of starting, having made the first locomotive trip on the Western Hemisphere."

The first locomotive built in this country was constructed by C. L. Miller, of Charleston. It had a vertical boiler and was regarded as "a fearful and

wonderful contrivance." After several tests had been made, this locomotive was able to make sixteen to twenty-one miles an hour, carrying forty or fifty passengers in four or five coaches, and could make thirty-

or omit it altogether, in place of the sweet communion with God which she had formerly enjoyed.

When the Reading Course books arrived, Mary started "Advance Guard of Missions" at once. No effort of the will was required to finish that book; she could hardly let it alone. How Mary longed to make the most of her opportunities, and perhaps become a worker. "Steps to Christ" went a little slower. It was beautiful, and Mary felt stronger whenever she read it, but it did not compel her attention, and several months passed before she had finished it. It was some time before she found a convenient season to begin "History of the Waldenses." Her school work was pressing, and when she had leisure it was so much easier to spend it with a magazine or in chatting with a friend. She admired the Waldenses, she coveted their sterling strength of character, but the record of their sufferings was not ex-



THE DE WITT CLINTON ENGINE AND TRAIN

The first railway train in New York. The omnibus was the only conception of a car in those days. The passengers on this train were very much annoyed by the sparks from the engine setting fire to their clothes.

five miles without cars. Some time later the Negro fireman on this engine, not liking the noise of the escaping steam from the safety valve, fastened it shut. The explosion killed the Negro, and the engineer was severely injured. This accident put a temporary damper on experimental activities in this direction, but necessity stimulated the development of our present system of railroads, which serves the industrial interests of the country so efficiently.

J. ALVIN RENNIGER.

The Story of Mary

MARY's face shone as she settled back in her seat at the young people's convention. What a privilege it was to be a Seventh-day Adventist young person! How wonderful to have a part in the Missionary Volunteer movement! Her new Morning Watch Calendar was in her hand; surely no morning during the coming year should find her without it. They were discussing the Reading Courses now: What a splendid plan! Three or four of the best books in the world chosen each year by those who know how to choose books, and recommended to the young people. Of course she would take a set; she wished she had them to begin at once.

The Standard of Attainment! Why, yes, she longed to know her Bible well, and people were often asking her how old our church is, and who first found out that Saturday instead of Sunday is the Sabbath, and such questions. Yes, she would try for Attainment membership; she would study hard.

The first Morning Watch verse was familiar, and a few moments sufficed to learn it by heart. Why not learn them all? It seemed so easy, and three hundred and sixty-five verses in a year would be a wonderful asset. For one whole week Mary committed the scriptures, and proudly recited them at worship on Sabbath evening. The next morning she overslept, and had time only to read the verse. That week she committed two texts, hoping to make up the others later. Extra school work crowded in, and soon she came to hurry through a prayer, snatch a moment for the scripture

actually comforting reading. How much pleasanter it is to dwell upon the sunny side of Christian service than to rejoice in the battle and the conflict! Finally Mary discovered that the book had been neglected so long that she had lost the thread of the narrative, and it seemed too great an effort to go back and pick it up.

During the early part of the year every Sabbath afternoon saw Mary with Bible in hand, carefully studying the Standard of Attainment texts. Her soul thrilled as she saw the message from various angles, each subject interlocked and interwoven with every other, and Christ the center of the whole. Confidence entered her heart as she felt herself becoming able to give an answer for her hope, and she decided that very soon she would be prepared to meet the people

in some active missionary work. But one Sabbath afternoon she attended a special meeting, another she visited a sick friend, and by the third she found she had forgotten a number of the texts, and her interest waned. It was so easy to while away the Sabbath in resting, walking, or visiting.

Mary did not always go to prayer band now, and her voice was often



THE "ROCKET"

First locomotive in practical use, and which Mr. Entwistle operated.

silent in testimony meeting. She seemed to have nothing to say. Nor could she be persuaded to go out with tracts, for she felt quite out of touch with missionary effort.

"What is the matter with Mary?" said the good old church elder to himself. "A few months ago her testimonies were an inspiration, and I thought she was planning to enter the work. Now she seems silent and uninterested. I must find out the trouble." So he called on the young girl, and with true Christian tact began to seek the reason for Mary's indifference.

"I suppose you will soon be ready for the Standard of Attainment examination. I remember how enthusiastically you started on your study. And don't you think 'History of the Waldenses' an inspiring book? How little we have ever been called upon to suffer for the Lord! How about the Morning Watch? Did you think the psalms so rich as they are proving to be?"

Poor Mary! With a heart full of shame she saw her mistake. She had run well for a time, but something had hindered her. What had it been? No sudden change had come over her, only a gradual loss of interest. And she had not had the moral force, the will power, to rise above this inertia and press through to the end. Now she knew that she lacked spiritual backbone, and that unless this element could be added to her character she would sooner or later fall out by the way in her march to the heavenly city.

Kind and encouraging were the words that the old elder spoke to Mary, and after confessing her weakness to the Lord, she started anew to *finish* what she had begun. Over her study table you may now see the little motto, "Let us not be weary in well-doing."

LULU WHITE BUTLER.

A Warning

WHEN Johnnie was a youngster, he went each day to school; And there he studied grammar, and learned it all by rule. He could give you definitions by the dozen and the score, Knew how to analyze and parse, and oh, a great deal more! Now Johnnie on examination day stood ninety-five per cent, But he never seemed to comprehend that grammar rules were meant

For use at any other time; and so he paid small heed As to whether in his daily speech his nouns and verbs agreed: He often used two negatives, and I might also mention That to case forms and to tenses he gave simply no attention. Now his folks held the opinion that Johnnie was precocious; The neighbors said, "He may be bright, but his language is atrocious."

Well, Johnnie went to high school, when he'd finished the eighth grade, And there he studied rhetoric, and how speeches fine are made;

Of paragraph and sentence structure constantly he read; Yes, many a splendid principle was tucked into his head. And Johnnie studied German and Latin grammar, too, He could inflect a Latin noun or verb just as he ought to do. Of no avail was all of this—I say it with a pang— When it came to *speaking English*; Johnnie had recourse to *slang*.

"Why, it don't make no difference, for all the fellows do it," Said he, when people told him that some day he would rue it. Now his parents were so proud of him they could not help but show it; The neighbors said, "He's quite advanced, but dear! you'd never know it."

In due time John was graduated, and then he went to college, And there he entered broader and still broader fields of knowledge;

He read the famous classics, and he dipped into the sciences, In laboratory learned to use all sorts of strange appliances; At last he took psychology, and then he learned directly That the habit he had long since formed of speaking in-

correctly, Might, in childhood or in early youth, have easily been broken; Great difficulty now he'd find since he had long thus spoken. Well, that troubled him a little, but still John did not see For precision in one's English any *great* necessity.

Now his folks thought John would make a mark,—he surely was a wonder;

But other people smiled and said, "He'd likely make a blunder!"

The hour came when John desired to enter a profession, And put to use the knowledge he had now in his possession. But he could not be a minister, a lawyer, or a teacher, For in each of these vocations correct English was a feature Of great, of prime importance; and this was even more true Of editors and lecturers, and politicians, too. He had no taste for medicine, nor was it in his line To engage in business ventures on a large scale; so, in fine, There was little John could do, and suddenly he knew it. His long abuse of English,—very bitterly did he rue it! His parents said that John's poor health all their bright hopes had blasted;

"Oh, education," others said, "on him was simply wasted!"
—Anonymous.

For the Finding-Out Club

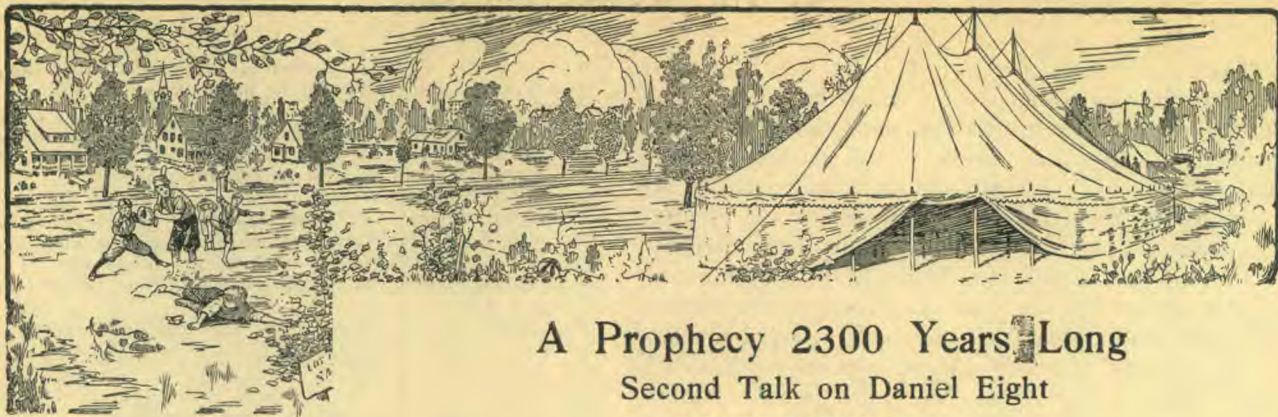
Some of the First Things in the Bible

1. NAME the first man; the first woman.
2. Who was the first deceiver?
3. Who told the first lie?
4. Where in the Bible is the first prophecy concerning Christ?
5. Name the first babe born into this world.
6. Who was the first babe to be spoken of as a "babe"?
7. Who was the first adopted babe?
8. Give the first death recorded in the Bible.
9. What is the first record of one to die a natural death?
10. Who was the first murderer?
11. Where in the Bible is the first mention of drunkenness?
12. Who was the first woman accused—though falsely—of drunkenness?
13. When and by whom was the first temperance society organized?
14. When did God first give animal food to man?
15. What was the first thing Noah did upon coming out of the ark?
16. Where is the first law for capital punishment?
17. Where is the first mention of thorns?
18. Name the first city of the Bible. By whom was it built?
19. Give the first mention of musical instruments.
20. Who was the father of the musicians, or father of the fine arts?
21. Who was the father of the nomads and of commerce?
22. Who was the first worker in metals, or the father of the useful arts?
23. Who, according to the Bible record, wore the first bridal veil?
24. Who was the first person mentioned in the Bible that committed suicide?
25. Where is the first recorded instance of the purchase of land?
26. Who erected the first monument to the memory of the dead?
27. Where is the first mention of a library?
28. Where was the first wall built of water?
29. Who were the first women to demand their rights?

MRS. W. H. CLAGGETT.

Correction to Answer to Question 6, in "Instructor" of July 3

THE recognized official motto of the United States is *E Pluribus Unum*, meaning "One out of many," and not, "In God we trust," as given in the INSTRUCTOR of July 31, though the latter is used on many of our coins, and is often thought of as our national motto. For this reason those who gave this answer were credited with a perfect answer.



A Prophecy 2300 Years Long

Second Talk on Daniel Eight

CARLYLE B. HAYNES

WHEN Donald Hunter came into the big tent on the baseball lot on Monday night, he saw the same charts on the platform that Brother Harris had used the night before, and he remembered the preacher had said that on Monday night he would continue the explanation of the wonderful prophecy of the eighth chapter of Daniel. He was very eager to understand the rest of this prophecy.

Elder Harris first reviewed briefly the talk of the preceding night. He pointed to the charts, and said that, as previously stated, the ram was a symbol of Medo-Persia, the goat a symbol of Greece, and the little horn of Rome. After reading Dan. 8:13, 14, he said:

"Whenever time is found in connection with symbolic prophecy, the time itself is symbolic. In prophecies of this kind we are given a divine rule of reckoning. This rule is in Eze. 4:6, and reads, 'I have appointed thee each day for a year.'

"Hence every day mentioned in this prophecy represents a year. Therefore, a certain work, called the cleansing of the sanctuary, is to be done at the end of a long period of twenty-three hundred years."

The minister read Dan. 8:15, 16, where the angel Gabriel was commanded to make Daniel understand the vision, and then continued:

"In response to this command, Gabriel immediately begins to instruct Daniel in the meaning of the vision. He explains the ram, the goat, and the little horn in verses 20-25, and then refers to the twenty-three hundred years. Verse 26. This chapter closes with the statement that the vision was not understood.

"Plainly it was the prophecy of the 2300 days which Daniel did not understand, for the angel had very carefully explained the symbols of the ram, the goat, and the horn. Since Daniel did not understand the vision, it is clear that the commission to make him understand had not yet been fulfilled, and hence we shall certainly expect Gabriel to return and carry out this unfulfilled duty.

"In the ninth chapter we find Daniel, by study and prayer, seeking for light and information. In response to Daniel's prayer, Gabriel returns to make him understand the 2300 days. The angel now says, 'Therefore understand the matter, and consider the vision.' Dan. 9:20-23.

"In obedience to this command, Daniel considers the vision. He sees again the ram, the goat, and the horn, and recalls the explanation which had been given of them. But there is a part of the vision he does not understand, the 2300 days, at the end of which the sanctuary is to be cleansed. As he recalls this part of the vision, Gabriel begins right there to explain it, saying:

"Seventy weeks [of this 2300-day period] are determined [or cut off] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.' Dan. 9:24.

"This divides the 2300-day period into two parts, 70 weeks or 490 days, and the remainder, which would be 1810 days. As these days stand for years, we now have two periods, one of 490 years, the other of 1810 years, or 2300 years in all.

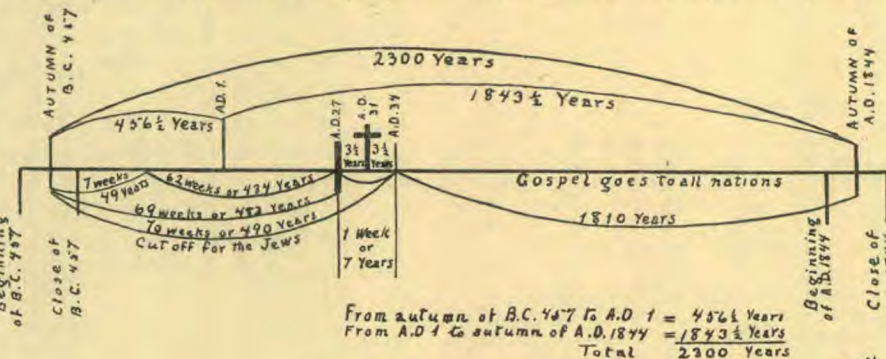


DIAGRAM OF THE 2300 DAYS

"The next verse gives the starting point of the entire period, and at the same time divides the first period of 490 years into three smaller periods. Read verse 25.

"Here we have the starting point of the 2300 years, and of the 490 years as well. It is to begin with some decree, or commandment, to restore and rebuild Jerusalem. From the time that decree is given it will be just 2300 years to the time when the sanctuary begins to be cleansed.

"The first period of 490 years is divided into three smaller periods: of seven weeks, or 49 years; of 62 weeks, or 434 years; and of one week, or seven years. The city of Jerusalem was to be rebuilt during the 49 years, the Messiah was to appear at the end of the 434 years, and the full end of the 490 years given to the Jewish people was to be reached at the end of the third period of one year. After this there would still remain the 1810 years of the full period of 2300, and at the end of this last period, the record says, 'then shall the sanctuary be cleansed.'

"Now before we can find the end of any of these periods we must obtain the date when the whole period of 2300 years begins. And this, in the words of the angel, is at 'the going forth of the commandment to restore and build Jerusalem.' And this date is given,

with the very commandment, or decree, itself, in the seventh chapter of Ezra. The date given in the margin, 457 B. C., is the date which begins the 2300-year prophecy.

"With this date we have found a starting point. Forty-nine years from 457 B. C. brings us to the complete rebuilding of Jerusalem; 483 years, or 'seven weeks, and threescore and two weeks,' from 457 B. C., reaches to the appearance of the Messiah; 490 years from 457 B. C., reaches to the end of the time given to the Jewish people; and 2300 years from 457 B. C., reaches to the time of the cleansing of the sanctuary."

By close attention Donald, though he was only a boy, found that he could understand the prophecy, but he made up his mind he would study it all over very carefully by again reading the book, "Thoughts on Daniel," which his father had bought for him the previous night. Brother Harris continued:

"Four hundred and eighty-three years after 457 B. C., the Messiah was to appear to his people, the Jews. To what would this bring us? This period, 483 years, would reach from the first day of 457 B. C., to the last day of 26 A. D. Thus:

First day of	483	Last day of
457 B. C.		26 A. D.

"Now it is plain that if the decree did not go forth on the first day of 457 B. C., but some time later, that the 483 years would reach over into the year 27 A. D. The decree did take effect in the autumn of 457 B. C., and we are, therefore, brought over to the autumn of A. D. 27 as the ending point of the 483 years.

"Thus the prophecy points directly to the year 27 A. D. as the year for the appearance of the Messiah to his people. But was not Christ born before this year? — Yes, but notice carefully the wording of the prophecy, 'Unto the Messiah the Prince.' What is the meaning of the word 'Messiah'? It is the same in the Hebrew language as 'Christ' is in the Greek. 'Messiah' means 'the anointed One;' and 'Christ' means 'the anointed One.' Hence we must locate the date of the anointing of Jesus of Nazareth.

"Jesus was anointed at his baptism. This we see by reading Matt. 3: 13-17, and the date of this anointing is 27 A. D.

"Immediately after his baptism, Jesus was in the wilderness of temptation for forty days. We read that then 'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel.' Mark 1: 14, 15.

"Note the significance of this expression of Christ's, 'The time is fulfilled.' At this point the 69 weeks, or 483 years, of the prophecy of Daniel ended. At this point the Messiah, the anointed One, was to appear to his people. And at this very point the Messiah did appear, being anointed at his baptism, and then coming and preaching, 'The time is fulfilled.' He called their attention to the very prophecy we are now studying, the very prophecy which proves his Messiahship.

"Continuing our study, we find there is one more week of the seventy which were given to the Jewish people. Sixty-nine weeks have brought us to 27 A. D. There is now another week of years, and adding this to 27 A. D., we are thus brought to the year 34 A. D., as the ending point of the seventy weeks, or 490 years.

"Now in the middle of this last week something takes place which is especially noted in the prophecy. 'And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease.' Dan. 9: 27.

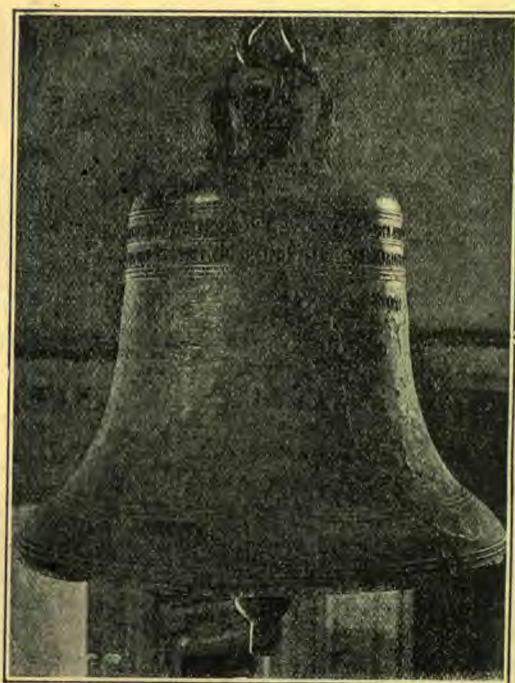
"In the 'midst' of the final week of the seventy 'the sacrifice and the oblation' were to cease. This sacrificial system was all typical of Christ, the great Sacrifice, and when Christ died on the cross, during this week, type met antitype, and the typical system thus closed. This was shown by the veil of the temple being rent in twain at the time of the death of Christ. Matt. 27: 51. However, during the entire week, from 27 to 34 A. D., the covenant was to be confirmed with the Jewish people.

"The full period of seventy weeks, or 490 years, given to the Jews expired in 34 A. D. At this point we find the prophecy being fulfilled by the official rejection of the gospel of Christ by the ruling body of the nation, the Sanhedrin, in their persecution of the disciples and the martyrdom of Stephen, and from this time onward the apostles turned to the Gentiles. At this time, too, the great apostle to the Gentiles, Paul, was converted.

"We have now completed our consideration of the first division of the 2300 years, that period given to the Jewish people, which was 490 years long. We have found this ending in the year 34 A. D. To this must now be added the 1810 years of the 2300 which still remain. And when this is added to 34 A. D., we are thus brought to 1844 A. D., as the grand terminal point of the entire period of the 2300-year prophecy. And the accuracy of this date cannot be successfully challenged, for it is based upon the central facts of the gospel of Christ, his baptism, ministry, and crucifixion.

"According to the prophecy, then, the sanctuary would be cleansed in 1844. With these facts clearly before us we are prepared to pass on to a consideration of what the sanctuary is, and what is meant by its cleansing."

Donald found himself so interested in this prophecy that it was very hard to wait until the next night to hear it further explained. The following day he read it all over again in "Thoughts on Daniel," and thus was much better prepared to understand what the speaker said the next evening.



RINGING AGAIN FOR WAR

Not since 1776 has the Liberty Bell rung in war time until at noon on June 13, when it rang a last call for subscriptions to the Liberty Loan. Wires, held open for the purpose, flashed the sound from Philadelphia all over the country.



All Belongs to God

(Texts for August 19-25)

ALL this really belongs to God, I said to myself as I gazed at the beautiful landscape around me,—these wide acres of orchard, those mountains of whose majestic peaks my eyes never weary, the cattle grazing on yonder slope, that mine over against the foothills in which are hidden some of his treasures. And so my thoughts traveled on. Just then the rising sun began to spread a new glory over the entire landscape; and as I looked at that shining orb, I remembered that it too belongs to my heavenly Father.

John D. Rockefeller is said to be worth more than \$1,000,000,000; but our Father is worth everything. He owns the sea and the dry land; "the earth . . . and the fulness thereof," "the world . . . and they that dwell therein;" and he also owns the heavens, for he made them and sustains them.

God is our heavenly Father. You and I belong to him. We are his children. This thought is sweet to me; I like to turn it over and over again in my mind. All belongs to him; all is under his control. He is abundantly able to protect us and to supply all our needs. Surely he will take care of you and me.

Yes, God is our Father, so we shall not want. But he is a wise Father; he gives to each one of us an allowance, and keeps an accurate record of just how we use it. These records will show just how you and I use the money God has permitted us to call ours; how we do the work that is assigned to us; how earnestly we seize the opportunities he sends us for doing good; how we care for our health and guard our influence. And some day you and I must face these records and give our heavenly Father an account of our stewardship.

Let us never forget that all belongs to God. He might have kept all; but he didn't; he has passed liberal blessings on to us according to our needs and his own great mercy. All the blessings that he sends us are talents held in trust not to be used selfishly, but as becomes a child of God.

MEDITATION.—The questions that are with me most as I study the texts for this week are: How does my heavenly Father wish me to use the blessings he is sending me from day to day? The times he gives me, the money he sends me—how shall I use these blessings to his glory? How shall I do my work that I may give him pleasure? How is he planning to use me today to bless others? I do not know, but I believe that if I take time to commune with him and his Word, he will teach me how.

SPECIAL PRAYER.—Father, I am so thankful that all things belong to thee; and that all things are under thy control. This makes me feel secure, for I know that thou lovest me. I thank thee for all that thou dost send me; I pray that thou wilt teach me how to use all these blessings. Help me to please thee today in word, in thought, and in deed.

M. E.

"THERE is room at the top—for good climbers. One who is on his way to the top is not likely to be much impressed with the easy facilities for reaching it."

A Comparison

THAT there is a rising tide of missionary activity among our young people is apparent. That this is not confined to the homeland of the third angel's message is also very clear to those who watch the reports from all parts of the world. Indeed it seems that the young people who have been redeemed from the darkness of heathenism sometimes put us to shame by their earnestness and zeal; especially when we remember that "unto whomsoever much is given, of him shall be much required."

Recently there came to our office the report from the Missionary Volunteers of Japan for the first quarter of 1917. This seemed so good that I thought to compare it with some conferences in the homeland with about the same number of Missionary Volunteers. Here is a comparison of some of the items with a report for the same quarter from one of our oldest conferences in the North American Division.

	A Home Japan Conference	
Membership	154	148
Number of Societies using lessons prepared by the Miss. Vol. Department.....	9	No report
Letters written.....	328	146
Letters received.....	248	78
Missionary visits.....	1,171	648
Bible readings or cottage meetings held.....	721	64
Subscriptions taken for periodicals.....	10	50
Papers sold.....	807	1,155
Papers mailed or given.....	1,152	4,672
Books sold.....	9	55
Books lent or given.....	104	82
Tracts sold.....	1,479	221
Tracts lent or given.....	20,670	6,739

M. E. KERN.

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE }	Field Secretaries
C. L. BENSON }	
J. F. SIMON }	

Missionary Volunteer Society Programs for Week Ending August 25

THE program for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for August.

The Bible Year

Senior Assignment

- August 19. Jeremiah 30 to 32: Deliverance and return promised.
- August 20. Jeremiah 33 to 35: Promises and warnings.
- August 21. Jeremiah 36 to 38: Jeremiah's imprisonment; in a dungeon; release.
- August 22. Jeremiah 38 to 41: Jerusalem taken; Jeremiah liberated.
- August 23. Jeremiah 42 to 44: Warnings against Egypt.
- August 24. Jeremiah 45 to 48: Conquest of Egypt; destruction of Philistines.
- August 25. Jeremiah 49, 50: Predictions against various nations.

For notes on this assignment, see *Review* for August 16.

Junior Assignment

- August 19. Matthew 8: Jesus heals the sick.
- August 20. Matthew 9: A little girl raised to life.
- August 21. Matthew 10: Jesus sends out the twelve.
- August 22. Matthew 11: John's disciples visit Jesus.
- August 23. Matthew 12: True Sabbath keeping.
- August 24. Matthew 13: Parables.
- August 25. Matthew 14: Herod beheads John the Baptist.

Matthew

When you read an article written by some one with whom you are acquainted, don't you enjoy it more because you know the author? I do. Of course you know that the Gospel of Matthew was named for the man who wrote it, and you will surely wish to know all you can about the writer of such a wonderful book.

"Matthew" means "Jehovah's gift," and was our author's name after he became a Christian. His Jewish name was Levi, and so we sometimes hear him spoken of as Levi-Matthew. His work was to collect taxes, and he used to sit all day at his money table on the road leading from Damascus to the Mediterranean Sea. You have heard of paying toll before crossing a bridge, haven't you? Well, Matthew's work was a little like that, though the amount of money levied as a tax was much larger. The tax collector was expected to examine goods and then charge so much money, according to its value. You can imagine why these officers were so unpopular. Even today the customs officers who open up one's boxes and bundles, and levy a tax upon them, are not very well liked. But it used to be real robbery in olden days.

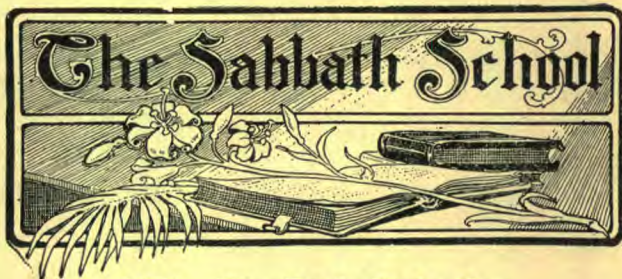
These tax collectors would overcharge the people, and then keep the extra money for themselves. Often poor farmers and destitute widows would have to suffer for the necessities of life because of this wicked practice. I suppose that Matthew was a hard, greedy, oppressive man before he knew Jesus. And no doubt he was looked upon with bitter hatred, as were all the men who were engaged in that work.

Such marvelous stories had been circulating through the country of a wonderful miracle worker who could raise the dead, heal the lepers, and cast out demons. When Matthew heard of this mighty healer, he began to long to see him. "Then one day Jesus came; he spoke to the guilty outcast tax collector. The words were like sweet music, as a gentle voice said, 'The Son of man is come to seek and to save that which was lost.'"

When Jesus invited Matthew to follow him and to become one of his disciples, without a moment's hesitation he left all for Jesus, and became one of his most devoted followers. It is said that he afterward preached for fifteen years in Judea, then went to foreign countries with the blessed gospel story.

You can see as you read the book of Matthew that the one who wrote it loved Jesus dearly, and he endeavors to tell the story of the Saviour's life so that we too shall love him.

ELLA IDEN.



VIII—The Earth Made New

(August 25)

MEMORY VERSE: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Questions

1. What assurance have we that God's original plan for this earth will yet be carried out? Hab. 2:14. Note 1.

2. To what time is the earth in its present condition reserved? 2 Peter 3:7.

3. What will be the result of the fires of the last day? Verses 12, 10.

4. For what may we then look, according to his promise? Verse 13; Rev. 21:1. Note 2.

5. What will the inhabitants of the new earth do? Isa. 65:21-23.

6. What peaceful condition will reign throughout the earth? Isa. 11:6, 7.

7. How will the deserts of earth be changed? Isa. 35:1.

8. What will be the name of the capital city of the new earth? Rev. 21:6, 10.

9. How many foundations has this city? How are they adorned? Verses 14, 19.

10. What is the measurement of the city? Verse 16. Note 3.

11. How high is the wall? Of what material is it constructed? Verses 17, 18. Note 4.

12. How many gates are in the wall? Of what are they composed? Who are the gatekeepers? What is written on these gates? Verses 21, 12.

13. Of what does this city have no need? Verse 23; 22:5.

14. What flows through the city? What stands on either side of the river? Rev. 22:1, 2. Note 5.

15. What will God do for his people? Rev. 21:4.

16. Who will be permitted to enter the city? Rev. 22:14.

Notes

1. We are reminded daily that this world is still in the bondage of sin. Every fading flower and every withering leaf testifies to this. Pain and suffering, sickness and death, touch every son of man. But we have the assurance that God's original plan of peopling the earth with a race of holy, happy beings will still be carried out.

2. The fire that destroys the wicked will melt the earth, and all the works of sin will be burned up. Then God will make new heavens and a new earth, far more beautiful than those that he at first created.

3. "The measure around it, as the words 'length' and 'breadth' imply, and as was the early custom of measuring cities, is 12,000 furlongs. This is equal to 1,500 miles, 375 miles on each side, making a perfect square. The area of this city is therefore 140,625 square miles, or 90,000,000 acres, or 3,920,400,000,000 square feet. Allowing 100 square feet to each person or a space ten feet square, the city would hold 39,204,000,000 persons, or twenty-six times the present population of the globe."—"Bible Readings," p. 780.

4. One hundred and forty-four cubits are equal to 216 feet.

5. "The tree of life which Adam lost through transgression is to be restored by Christ. Access to this is one of the promises to the overcomer. Its bearing twelve kinds of fruit, a new kind each month, suggests a reason why in the new earth 'from one new moon to another,' as well as 'from one Sabbath to another,' all flesh is to come before God to worship, as stated in Isa. 66:22, 23."—*Id.*, p. 781.

A Serve-Yourself Store

A GROCERY and market on the self-service plan is being successfully operated in a Kansas town. The store is called the "basket store," and only the proprietor is present when a customer calls to make purchases. No clerks, no cashier, nor deliverymen have any place in this establishment.

A market basket is furnished each customer, and then he is allowed to roam at will through the wide aisles between the rows of shelves and tables loaded with produce. The prices of everything are marked in plain figures, and the customer can make the amount of his purchase accordingly.

An exit turnstile is at the end of the winding aisles, and the proprietor at the cash register checks the articles in the customer's basket, collects the amount due him, and allows the patron to pass through the turnstile.

By managing his market without the aid of subordinate clerks, the proprietor is able to lower his selling cost and help the public to save. He says that he does more business under the new system than under the old. "People know from experience and advertising just what they want, and wait on themselves much more rapidly than clerks."—*Selected.*

The Youth's Instructor

ISSUED TUESDAYS BY THE
REVIEW AND HERALD PUBLISHING ASSN.
TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - Editor
ADELAIDE BEE EVANS - - - - Associate Editor

Subscription Rates

Yearly Subscription	- - - -	\$1.50
Six Months	- - - -	.85

Club Rates

In clubs of five or more copies, one year	- - - -	Each \$1.00
Six months	- - - -	.60
Three months	- - - -	.35

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.

Missionary Volunteers, Attention!

AUGUST 25 is Missionary Volunteer Goal Dollar Day.

This paper is dated August 14.

And 14 from 25 leaves 11—eleven days before Missionary Volunteer Goal Dollar Day, and only nine of them working days. But nine days are enough for wide-awake workers to plan for it, work for it, and have a dollar or more ready for the offering which will be taken on that day, and applied on the different goals for which the Missionary Volunteers in all the Union Conferences in the North American Division Conference are raising money.

The Union Conference papers are planning to give special attention to this Goal Dollar Day, and furnish helpful matter for the local society programs. A suggestive program and a dialogue for the Juniors, written for this occasion, are printed in the August number of the *Church Officers' Gazette*. If you do not have a copy of your Union Conference paper, you can secure one by writing to your Conference Missionary Volunteer secretary.

We confidently expect that all our Missionary Volunteer Societies will rally to this call, and provide a helpful, inspirational program on Goal Dollar Day, and give a splendid lift on the financial Goal. *We can if we will!*

A. B. E.

"Just a Little Late Club"

I LIKE to get to the station a few minutes early in the afternoon, and watch the commuters running for the trains.

I have been watching them now for almost two years, and I know a lot of them by sight.

There are the ladies and old men, infrequent visitors to the city, unused to business, who arrive long before train time.

There are the regular business men, who arrive one minute ahead.

And—just as the gate is about to slam—there come piling across the station, breathless, coat tails flying, the members of the Just a Little Late Club.

I used to sympathize with them at first, supposing them to be unfortunates who had missed a car or lost their watches.

But after almost two years of watching I know different.

The membership of the Just a Little Late Club does not change appreciably from day to day. Night after

night it is the very same crowd of men who have to run the last few blocks for the train.

Membership in the Just a Little Late Club is not a misfortune; it is a habit. And one of the most exasperating habits in the world.

Napoleon said: "I beat the Austrians because they did not know the value of five minutes."

He beat the Austrians, but he did not exterminate them. Thousands of their descendants and relatives still wave—still with no appreciation of the value of time, still a nuisance in the business world.

There should be some way of marking tardy people. They should be compelled to wear a button or a distinctive uniform of some sort, so that the man who makes an appointment with one of them might be protected against taking the appointment too seriously.

"Never be on time," said Mark Twain. "You waste too much time waiting for the other fellow."

He had in mind the enormous membership of the Just a Little Late Club.

I was lunching the other day in a hotel with a man who has much more money than I have. And a man passed us who has much more than both of us together.

He is a captain of other people's industry, as well as of his own. He began work twenty years ago as an office boy, and today heads one of the great manufacturing concerns of his city.

"A wonderful fellow," said my friend, pointing to him. "Last year I had a long series of negotiations with him about the formation of a new company. It was necessary for us to meet practically every day for nearly three months. In all that time he was never late but twice, and then only for a few minutes. And each time he sent word to me from his office telling me that he would be late."

J. P. Morgan figured that every hour of his time was worth one thousand dollars, and he had no patience with men who were late for appointments, or who, when they came to see him, did not give him his money's worth in exchange for the time they took.

"It is not necessary for me to live," said Pompey, "but it is necessary that I be at a certain point at a certain time."

And Lord Nelson said: "I owe all my success in life to having been a quarter of an hour before my time."

I hold up the record of these famous men, in the faint hope that it may do some good.

And yet, the hope is very faint. The habit of unpromptness is so very tenacious, so difficult to break. —Bruce Barton.

Open Secrets

How to be happy—make others so.

How to have friends—study Prov. 18:24.

How to succeed—try, try again, persevere, never give up.

How to become wise—neglect no opportunity to learn anything good or useful.

How to be contented—read, obey, and believe Heb. 13:5.

How to get rich—work, save, give, waste no time. "Time is money."

How to have good neighbors—Practice Matt. 7:12.

How to be respected—respect yourself.

How to feel safe—"Do what you can, trust God for the rest."

How to gain heaven—make heaven here. —Mrs. M. W. Baker.